

Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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(Reported for the LIGHT OF TRUTH.)

ADDRESS OF HUDSON TUTTLE.

Delivered at Casadaga, August 15, 1893.

Since we met here last year what has been gained to the cause which is dear to our hearts? What advance has been made? What purposes executed? What have we, as individuals, accomplished? This is our Mecca, this, the holy shrine to which we look forward to from the quiet retirements of our homes, and anticipate the pleasures of our pilgrimage. Here we meet friends who are dear to us by the golden ties of sympathy and common workers in a great cause. Here we form new acquaintances and find that a bond of fraternal fellowship is strong and enduring. Our half-formed aspirations are intensified, and we mutually gain strength for higher achievements. We find that others are thinking our thoughts, and ideas we claimed our exclusive right abroad in the air, and better expressed. The year has swiftly gone and brought to each one full measure of joys and sorrows. It has borne us all onward toward the end of the mortal pilgrimage.

Like the train on the iron track it has borne us. The passengers have each their own sphere of activity. Some are departing on long journeys, others are going to their homes, some are anticipating joyful reunions with those they love, others are pressed down with heavy grief for losses of the most sacred treasures, and the sky is as though the sun would never shine. But with laughter and tears, care and pleasure, happiness and breaking hearts, the train speeds on, and the distance is swallowed up by the tireless speed which leaves towns and cities, forest and plain obscure in the fading distance.

The hand of an infinite purpose has built the track over which the years bear us, and each in his own sphere lives the life he best can, with reliance on the power which impels all humanity onward. From year to year we stop for a brief rest at this station. We have time and opportunity to make comparison and ask ourselves if we are advancing in the right direction, and what has been the gain.

It strikes me that the growth of this beautiful place is a symbol of the growth of Spiritualism. It has been made by honest, unselfish labor. Every change has been made by the loving thought of some co-worker. Every flower is a souvenir of some gentle hand that planted it, not for selfish ends, but to give pleasure to others. Every cottage has been built because some one desired to dwell in the warmth of this atmosphere.

The waters of these lakes, by their crystal purity symbol the purity of Spiritualism, and the pure air from the hills is an inspiration. We come here for friendship and the pleasures which flow from sympathetic souls, but more because we find here a fountain of spiritual truth. The old springs at which our fathers drank have become dry, or their waters have a bitter taste. Our thirst is satisfied only by the waters which flow down in cascades from the spiritual spheres. We may believe that Moses smote the rock from which sweet waters flowed for his nation, but we are not satisfied with that water put up by the Israelites in the mouldy Bible-bottle and doled out to us in the pint-cups of creeds and doctrines. When we think of it, what wonders this Spiritualism has done for us!

You, my friend, were a Church-member. An honest Church-member, reared from early childhood in fear and godliness. You reasoned and accused yourself as a sinner for reasoning. Then came doubts which you referred to the devil. Christ was tempted and you were tempted, you strove to live a Christian life, and were wretched at your short-comings. The great mystery of life confronted you. The millions of human souls bound for the flames of hell; the failure of the plan of salvation, and its contradiction to reason and knowledge. You felt your belief to be false and your life that of hypocrisy, and yet saw no escape, saw nothing better to take its place. You lost friends: a lovely child perhaps was claimed by the reaper, and you were called to repeat with the preacher that God claimed it from you. You rebelled at this injustice. The oblivion of death shut down over you with impenetrable pall. There was not a star of hope. The sacred Book in which you relied gave you no assurance. The dead came not to dry your tears or pour one drop of balm on your broken heart. The minister gave no cheer. His words were solemn warning of the tomb, and the hymns that were sung were like the wails of a lost soul.

Especially was this true if there was doubt as to the conversion of the departed. A child dying in sin was hopelessly lost. I was last year told a story on these grounds, of a Christian mother, who lost a little child, and so inwrought had this belief become, that unless converted that child was lost, that the loss of that child by death was as nothing compared with the fear of its awful fate! What a damning doctrine! At which every fibre of the mother's heart rebelled, and yet by the superstition of training could not escape.

In this valley of despair you heard of the return of angels. Was it true? It was too good to be true. You doubted, you approached it with fear and trembling. You were prejudiced against witchcraft, and the preachers reiterated to you that it was of the devil. The rap came. It gave you the name of your sainted mother or the darling child. They identified themselves, and once the trembling cable which sounded the abyss between the spirit world and this came the messages of affection, assuring you that they still lived and loved you!

From the black clouds which wrapped you around the sun broke forth in glory such as mortal never before had seen, and life became as a sweet poem set to music. Or perhaps you were a skeptic, and had reasoned yourself out of all creeds and spiritual beliefs and regarded them as the vagaries of uncultured minds. You had said that little was known, but that little must be proved before it was of value to you. Matter you could sense, but spirit was an intangible dream—the pride of your philosophy sustained you, even at the couch of death, but, oh, what a hopeless, aching void was in your heart when you saw life's taper burn low and go out, and you had not even the hope of continuance to lighten your grief! The shrine of your affection had been broken and its ashes only remained. Then you listened to the rap, and your doubts vanished. The dead lived! The shrine was restored. For out of the darkness came the murmur of angel voices, and your skepticism was overcome by absolute demonstration. Life became like a dream of heaven, and you seemed to stand in the presence of the angel hosts.

Thus from diverse paths has the hosts of Spiritualism been collected, drawn together by the attraction and satisfac-

tion of demonstrative manifestations. For a time all satisfying.

Such perfect rest and satisfaction you never knew as a Churchman or skeptic. You were like prisoners long confined in dungeon walls, released to the light of day, and enabled to enjoy the grandeur and beauty of the world. The old beliefs have been left behind. How glad we are that we have escaped! And when we ask ourselves in wonder at the almost unrealizable change that has been wrought in the public mind, by what power has it been accomplished. Even its enemies admit that Spiritualism has been the most important factor. In little more than a generation it has revolutionized the very methods of thought and belief. When it came, it found the old ideas defended by the most perfect organizations, and to doubt was infamy, the loss of honor, of place and of friends. It has made the name of skeptic a term of honor, and only preachers whose foreheads bear the brand of *heresy* speak to other than empty churches. When it came, men believed in a hell of wrath, in a devil, and a merciless God. They believed in the rule of miracle, and the creation of the world in six days by a personal God. Now the fires of hell expire on the horizon, the devil disappears from view. On the barren coast mankind have traversed during the nightmare of theology, still stalk a few sad ghosts, bewailing the good old times of theological rule when the priest was everything and man nothing.

Hell and the devil being the cornerstone of the Church fabric, when these are gone the whole structure totters to its fall. If there is no hell there is nothing to save sinners from. If no devil, then Adam and Eve could not have fallen by his temptation. If not fallen, man needs no redeemer. Like a cobbler house falls the gigantic castle, the accretion of ages of ignorance and scheming selfishness, at the touch of thought, the great battle has been waged by the noble thinkers of the world, and mankind after its martyrdom for ages to the friends of fanaticism and ghoul's of religion, here set up a triumphal column on which is engraved:

On this coast, in a great battle waged against spiritual knowledge, perished the belief in eternal damnation, a hell of fire, an omnipotent devil, priestly rule, and man became his own redeemer!

Have we wholly escaped? Aye, verily from the crude dogmas and speculations of ignorant selfishness, but the taint of centuries of heredity is in our blood, and we are not free. There is the longing for the flesh-pots of Egypt. It is difficult to stand alone. It is distasteful to bear sneer for a belief. It requires constant effort to rely solely on oneself, and have no one to share the burden, and the attempt has been made to shield the belief with a name. At first there was a strong following after the name of Christian Spiritualist. There were journals by that title and societies adopted the name. There were even churches. The First Christian Spiritualist Church sounded well, and by its name threw a sop to the erubus of public opinion. I am glad to record that we have outgrown this crass stage and the Spiritualist is not anxious to be known by the distinctive title of Christian. The two names did not go well together, it was like saying hot ice or cold fire. The truths of Christianity were accepted by Spiritualists, as they accepted those of Mohammedanism, Buddhism, and of the sages and thinkers of all races and ages, but there was nothing distinctive about Christianity that its name should be adopted. In fact there is not a doctrine in its awful scheme of salvation, from the creation to man's entrance into paradise or hell, that Spiritualism does not repudiate. Its holy book, the new philosophy regards as no better than other books, and written in the same way. Its savior was taken as only one of multitudes of good men who have suffered and died for what they regarded as truth. After discarding every one of these doctrines, and affirming that even the highest rule taught by Christ, the golden rule, was taught centuries before his time, and that he gave no higher example of morality than the sages who preceded him, it was an amazing impertinence to claim the name of Christian! There are Spiritualists who still cling to the idea that they will, by this kind of by-play, attract the Churches, and make their belief respectable! They always meet a Church-member with an apology. They will blow Gabriel's horn on the house-top if the least seven by nine preacher alludes in his sermon to Spiritualism without a slur. They will contribute more to his salary than they ever have paid their own speakers. Should such a preacher come out in favor of the cause they will about themselves hoarse with applause, until they find that the pulpit is the poorest school from which to graduate into Spiritualism. The virus of theology, like that of a mad dog, remains in the blood, and is constantly appearing. The new ideas take the form of the old methods of thought, and there is aping of the ways of the Church and the dignity of the gospel minister who believes himself God-commissioned for the salvation business.

Since that early day other names have been suggested. Metaphysics and Christian Science have had their share, and Theosophy has a respectable following. Why a Spiritualist finds in these terms anything more agreeable than Spiritualism is one of the mysteries of human nature.

Metaphysics—of this kind—is best described by saying it is not metaphysics at all, and Christian Science, by being neither Christian nor science. Wherever it has a gleam of truth it has robbed Spiritualism of it.

Theosophy makes the most audacious claims to superiority and has a phraseology which sounds exceedingly learned, but really is the loose-fitting garb of nothingness. It has many truths, but these have been taken from Spiritualism. What it has not thus taken, is worthless rubbish. Instead of the truly scientific ideas of spirit which conform to the doctrines of evolution and makes law supreme, it has substituted the old doctrine of re-incarnation, and its votaries are always in a daze to understand who they have been. The curious side of this is that of all the re-incarnationists I have conversed with not one was a common person in the previous state. They were very distinguished. I am acquainted with six Napoleon Bonapartes and five Josephines. I have seen nearly a dozen Virgin Marys, who had rare big families of ordinary children. George Washingtons are common, and even Jesus Christs beg for recognition. If re-incarnation is for progress, it has proven sad failures in these cases, where these second appearances is imbecility compared with the first.

If I believed this doctrine I should always be in mortal fear that my wife was my departed grandfather. In case of a second husband, what assurance has he that his child may not be that husband returned for his board and lodging?

If spirits re-incarnate what assurance have we that we have a single departed friend in the spirit life? Not in the spheres are we to look for them? Our dear child perhaps is a wandering gutter-snipe, our sainted mother an Irish section hand, and our father a washer-woman.

Ob, Theosophy, thou art a ghost of vagaries dead two thousand years, come up to giber in the face of science and show us how supremely mistaken our ancestors were.

Ideas very old, venerable with the gray moss of antiquity, claim our attention just because they are old. Let me tell you, paradoxical as it may seem, the older an idea, or belief, the greater the presumption that it is false. The older it is the more ignorant the age of its appearance, and hence its untruthfulness. There is not a single belief or idea which was received by the ancients, but now must be modified and a greater part are obsolete. The wonderful lore of India is a myth, and the Brothers of Thibet, and ubiquitous Mahatmas are in reality an ignorant monastic society with which the western mind has nothing in common, and from whom it could gain nothing and by imitation lose everything.

When a Spiritualist becomes a Theosophist, he yields his sense and gets a good deal of sophy which he regards valuable in proportion to its utter incomprehensibility and a little sense.

What is the matter with the name of Spiritualism?

That is distinctive. It carries the force of a mighty system of philosophy and the entire field of science with it. It offers the only feasible theory of the universe, and rises into the heavens of the purest system of morality. Theosophy is only a broken fragment cut off from the carving of its columns. Metaphysics a lesser chip cut off by the workman. All the fads and isms which have arisen are fragmentary and Spiritualism is the source of all, into which sooner or later they melt and disappear.

Spiritualism gives us a science and philosophy of life here and hereafter, it banishes the fear of death, draws aside the veil between the world of spirits and the world of men, and allows us to stand face to face with the departed ones. It stands as the antagonist of Materialism, and the embodiment of the highest and purest morality. Where is there another word which expresses a thousandth part of the many-sided, diversified, yet untitled meaning of this? Ashamed of the name and wishing to hide behind "occultism, faith-cure, Christian Science, metaphysics, or Theosophy." Every religionist of whatever creed or belief, endorses Spiritualism. It is the base of all our hopes and of immortal life. We might as well say that because the sun shines on slimy pools, oozy marshes, and malarial everglades it should resent its name. ~~It is the base of all our hopes and of immortal life.~~ The flowers which fill the air with fragrance, hasten the decay of the festing carcasses, or fume in the reeking cesspool. If we believe there is a life after death of the physical body; that the spirit remains unchanged in being, change only in conditions; that it may hold intercourse with those in this life, we are Spiritualists.

If we believe that this view of nature carries with it the highest, purest, and most practical system of morals; that it is the basis of true religion, expressed in the loftiest phrases of self-forgetfulness in helping others in noble living from the cradle to the grave, we are Spiritualists. If we refer the fleeting changes, we call creation, from the expanding bud to the revolving sun, to force, which thus being made cogizant of matter carries with it as a corollary that it is intelligent, living, wise, and planning for a purpose, and pursuing a well-defined course to an end pre-determined, so pre-determined that even man with his finite mind often can calculate what it must be, this power, which is only another name for spirit in its infinite expression, then we are Spiritualists.

When I glance over this vast province that underlies the known, the seen, the heard, the felt, which sustains all, which is the active moving force of all; when I study its expression in the countless suns which wheel and dance in the heavens to divine harmony, holding each other in the embrace of magnetic energy across gulfs of space incomprehensible; when I turn to the protoplasmic atoms of life's beginning and trace with what precision though changing forms of plastic being to man who was born into this world and his faculties evolved in similitude to the infinite expression of spirit in the universe; when I look into the future of coming ages and am conscious of the unceasing development, onward, upward with wider, wider horizons until from the heights of knowledge and moral grandeur, the widening circle embraces far more than our present conceptions of the A, there is no word as perfect and all-expressive in its application to all these varying yet harmoniously blending aspects, forming a system of philosophy and science of nature as *Spiritualism*. Can there be one of more glorious interpretation? Can there be one which places opposing systems at greater disadvantage? There can be but one other, Materialism. We must be either Materialists or Spiritualists.

We accept it as the title of our faith. It is the tree of life, the fable ash of mother myth, which strikes its roots into the foundation of the material world and stretches its branches in the heavens. What to me is it that weary tramps seek shelter under its shade, or now and then a scavenger bird alights in its branches? The nations of the earth from generation to generation have been encamped around its giant trunk and the darkest hours that have even tried the souls of men have been gladdened by the assurance it gave.

Let us not give the great world-tree another name because a few vagabonds have stolen its fruit, or come to us with sordid apes under its name. They have their brief day, but Spiritualism is without day or year or limit of duration. We have no organized, for it was seen by the great powers of the moment that the heaven must work through the whole wide mass of humanity. Now the seething is subsiding and thence demand new lines of action. We stand as individuals confronting the most numerous and best organized army the world ever saw.

In this country alone the Catholics number ten million souls. The churches, or companies, are under captains or priests, the land is mapped into provinces commanded by bishops or generals of divisions. These are united under archbishops or major generals, and these under the control of an autocrat, Satolli, to every intent a Pope, an American Pope; who word is law. There are seven hundred thousand fighting drilled to obey the word of command.

On the central phalanx, and on either side are drawn up Protestant battalions, with the weapons of guerrilla

warfare. If you go to the great Fair you will there have an object lesson of what organization can do against individual effort. The Catholic Church, as a Church, occupy forty thousand feet of space in the very heart of the Exhibition. The Protestant Churches have four thousand feet, and the Spiritualists—well, if you will attend the Psychical Congress you will see Spiritualism tied as a bob to the tail of that kite! Organize! Let us organize before the march of events compel us to do so, let us organize before in the weakness of our individuality and distrustful fear we are stricken down.

Organize! How shall we? By creating a great central association? that may be well in the end, but there is much to do to make that successful. A national organization must be of local societies and not of individuals. I pray you when you go from the baptism of this camp, do not be content with your individual gain, but determined to start the ball in your own localities. Get a few together and create your own entertainment by reading, music and circles. As you grow strong have occasional public lectures, but do not depend on outside sources for your intellectual food—Spiritualism is from within and not from without. Its success is not with the crowd, but individual education. Take your children. Ob, Spiritualists, what are you doing for your children? I fear many of you who are drinking in this divine philosophy are content to let your children drink at the poisoned fountains of the Sunday-school, where they are taught that their infidel parents are bound for hell! You have escaped from bondage, see to it that they are not mentally enslaved.

Bring your children into your associations. Create a place which shall be attractive to them, and of all methods of doing this the lyceum, of which you have an example on these grounds, is the best. You ask what has Spiritualism accomplished? Let me remind you that the age of Spiritualism is commensurate with the most wonderful achievements of the human mind. Since its dawn the steamship has been perfected, and became so perfect that it traverses the stormy ocean an almost indisputable thing of life. The magnificent system of railroads connect all the important places of the world. The Wizard Edison in his trances has entered the secret courts of electricity and holding its hitherto untamed voltage in his hand, as Jupiter held the thunderbolt, tamed its terrific energies and harnessed it as a hack to speed the cars, and sent it along the wires which span oceans and continents like great nerves bearing the thoughts of mankind.

The Czar of Russia, on receiving a message from his father through the medium Hume, to liberate the serfs of that vast empire, issued the ukase that gave freedom to twenty million souls. In our own fratricidal war was one called to command and another with spiritual gifts, wise with the wisdom of spirits. The great and good Abraham Lincoln, not only highly mediumistic but ever attentive to spirit instruction. By that instruction he went to the front and saved the army, which stood like a living wall of flesh and blood between the national life and the rebel hosts. By that instruction he issued the Proclamation of Emancipation, which smote the rebel serpent to its death and gave freedom to suffering slaves.

Contemplating all these results, which has come since Spiritualism's advent, national prosperity and mental freedom; its loosening of old bonds, the glad reaching to light and expression of moral purposes; the growth in charities and care for the oppressed. Can we refer this great flood to any other source than Spiritualism?

Can we think otherwise than that the human mind has reached a point of progress where it has become highly impressible, the spirit world has taken advantage to make this an epoch in the world's history? At present the ship of State is sailing over a stormy sea, and the clouds conceal the guiding stars. It seems that there is no one capable of holding the helm steadily with a certain hand.

We often feel that we are drifting on rock and reef, and none are able to save. We have seen one ship on stormier seas, and sail to fairest shores. After all our selfishness we, as a nation, stand for justice and the right.

Long suffering we smote the chains from the slave, as we shall strike down the hoary wrong which enslaved one half the race and make woman equal before the law with man.

We shall right the dreadful antagonism between labor and capital, not by the red hand of fratricidal war, but by the ways of eternal justice, giving to each his own.

We shall strike down bigotry and superstition, and give free thought, free speech, free action under just laws to all.

Oh, America! the time hastens when you will be truly the land of the free, when man and woman, side by side, will achieve the highest civilization; when every one shall receive the product of his labor; the moral shadow of want be unknown, and honesty and moral worth regarded as the only title to nobility.

The splendor of this flag shall yet float over a nation ruled by the spirit of love, and not selfishness. When its red bars have faded into one white field of purity, and its blue is as azure as the depths in which the stars revolve, it shall float over a confederation of the great nations of the earth, who will have cast aside the engines of war, and sought peace and the joy of happiness and content. And these flags of earth's great nationalities symbolize that glorious age when we can proudly say, I am a citizen of the great republic of the world.

Catalpa Park Camp-Meeting.

Our camp meeting commenced on last Saturday with very fair prospects of a grand good time. Among the speakers present are Lyman C. Howe, Mrs. Anna L. Robinson, Prof. J. Madison Allen, Mrs. M. Theresa Allen, Mrs. Jennie B. Jackson, and Willard J. Hull will be here on the 27th of Aug. Our mediums present are Dr. Henry Slate, independent slate-writer and one of the best abused mediums in the field; W. W. Aber, materializing medium, is giving great satisfaction; J. C. Cravens, spirit photographer, is doing wonders in that line of phenomena.

The ladies' auxiliary had an annual election of officers today, with the election of Mrs. May R. Rogers, of Pittsburg, Kansas, president; Mrs. M. Theresa Allen, first Vice-president; Mrs. W. S. Pettit of Creston, Iowa, 2nd Vice-president; Mrs. Louis McCutlin, secretary; Mrs. Amelia Andrews, assistant secretary; Mrs. Charity Beik, treasurer.

That grand noble worker, Lyman C. Howe, needs no mention. His services are too well known to the Spiritualists of the world to add one laurel to his noble brow. I am so sorry to notice his worked-down condition. May the people remember him in a substantial way, and the angels bless him.

Mrs. Annie L. Robinson has already won the love and respect of the campers, though she has been here but two days.

Mrs. M. Theresa Allen has done a work in the way of organizing societies, both in Missouri and Kansas, that is bringing in a rich harvest.

The State organization of Missouri meets in this Park, August 23-24. It is expected to divide the State into subdistricts and employ permanent lecturers and sustain them.

The music, under the direction of Mrs. W. S. Pettit, is an object of praise and admiration of all. She is assisted by Prof. J. Madison Allen, Mrs. M. Theresa Allen, Hon. J. M. Dye, Miss Annie Mayer, with Mrs. Lena Todd at the piano.

August 2nd, 1893.

PSYCHO.

OUR CONTRIBUTORS.

Address to the Spiritualists of the World.

By the Committee of the Parent Fox Memorial Association of Brooklyn, N. Y.

For the purpose of attracting and concentrating the attention of those who believe in a future spiritual life, of interesting those who are investigating the psychic discoveries of the age, of organizing a league or guild and federalizing the Spiritualists of Europe and America, of establishing a platform upon which all who believe in spirit-return can stand, and especially for the erection of a grand temple to mark the epoch and the practical union of the two worlds, the physical and the spiritual, and to commemorate the lives and services of the founders of modern Spiritualism, the undersigned, with kindly and earnest intentions, and in the interest of humanity, have assumed to place the following address before the Spiritualists of Europe and America and the islands of the seas.

Among the important aspirations of the human soul, the sentiment of hope is pre-eminent; the desire to continue to live is universal; the dread of annihilation in human and animal life is everywhere apparent; even the vegetable kingdom perpetuates itself. This principle, in animate matter, is a part of the intelligent energy, pervading all visible and invisible substances—the God force, so to speak, behind all phenomena.

In the memorable civilizations that have appeared on this planet there has been an increasing demand for absolute and indisputable proof of the immortality of the soul; or at least for positive evidence of the survival of the spiritual selfhood after the death of the earthly body.

Notwithstanding the fact that portions of the human race have worshipped a plurality of Gods, feared a personal devil and have been satisfied with the theories, dogmas, and traditions handed down to us by former generations, and that another portion of the human race—the lower, so called semi-civilized and barbarous—have rested on a belief or faith, founded upon superstitious stories, legends, visions, dreams, omens, etc., still, common sense, philosophy and science have cried aloud for absolute evidence—tangible proof of the continuity of the human spirit.

Prophets, seers, sages and philosophers have predicted that the evidence of immortality would, in time, be forthcoming; that the demand would surely be supplied. At last it is here! Proof positive that we do survive has been received. The evidence is clear and convincing. Living witnesses are ready to give their evidence of its truth. The intelligent people of all countries are beginning to admit the possibility of spirit-return; the thoughtless and ignorant have moderated their violence since the light has come; the pulpit has withdrawn its opposition; the press has ceased its ridicule and rivalry; reasoners, thinkers and those who are untrammelled by sectarian ecclesiastical and so-called religious forms and dogmas are seriously considering the forces of invisible matter, and are adopting spiritualistic views concerning the same. There is a growing desire on the part of intelligent people to study the psychic effects on the spiritual upon the physical, or unseen upon the seen.

It is admitted, by a large number of persons, that the spiritual must exist before the physical; that all visible forms are the result of invisible or spiritual forces; that air, electric fluid, aura, ether, and all the gasses known to exist, although invisible, are now admitted to be material, as much so as a column of steel. Indeed, we may say that the perfume of the rose is just as material as the rose itself. The divisibility and attenuation of matter is now more than ever before within the attention of students of the laws and principles of nature.

Everything that is, is substance; a spirit, we repeat, is a material thing as much so as the planets that revolve in unlimited space.

We can not avoid the conclusion that matter always was. It is not possible to imagine a time when it was not, or think of a time when it will not be. Its indestructibility, therefore, must be conceded, and further, that all physically visible forms come from invisible spiritual material and are the result of an invisible intelligent energy. In disappearing from the physical eyes, all forms return to the invisible from which they came.

The plain truth is, that invisible matter is superior to, and is more potent than the forms of physically visible matter.

The energy and effort of nature by and through unchangeable law is to make forms appear to our physical eyes and to cause them to disappear—to materialize and dematerialize. The spiritual, therefore, is the real; physical forms are unreal; the spiritual, as connected with humanity, is continuous and immortal as an organized entity; physical forms ephemeral and mortal.

The facts of nearly half a century have arrested the public mind. They can not be dispelled, because they are true.

It was in the small and obscure village of Hydesville, State of New York, that the first messages from the spiritual world were received by rapping or knocking sounds and communication intelligently established by means of the alphabet. The mediums of communication chosen by this mysterious intelligence at that time, were three sisters of the Fox family, one young woman and two young girls. Nearly every phase of the phenomena, except materialization, have occurred in the presence of these remarkable mediums. The sounds continued for forty five years, until the last of this wonderful trio passed to the spiritual side of life in the forty fifth year of the modern spiritual era.

Had it not been for our form of government, which protects the life and liberty of the humblest citizen and guarantees free speech, free press, free schools, and the pursuit of happiness to all, the Fox sisters would certainly have become martyrs—victims of ignorant fanatics, or objects of the brutality of mobs.

In less than twenty years after the appearance of the Fox sisters, mediums in great numbers appeared in almost every part of Europe and America. New phases of the phenomena were developed; mediums were chosen from every rank of society; many were forced to become mediums of communication against their will.

The phenomena appeared in families who never dreamed that such things were possible. After the raps had been acknowledged by honest investigators, scientists, thinkers and philosophers; mediums became more frequent; immense masses of matter were intelligently moved; even human bodies were transported through the air without visible contact; persons were inspired to speak eloquently in different tongues, of which, when normal, they knew nothing; little children wrote in various languages; mediums were inspired to improvise long poems and repeat them orally; many mediums were impressed to touch and heal the sick; sensitives of a high order were empowered to heal maladies which were pronounced incurable by simply coming in rapport with the patient; unnatural appetites have been removed, mental maladies cured and, strange as it may appear, healing powers seem to have been given to some of these spiritual physicians which have enabled them to effect permanent cures of disease of hundreds of miles from patients. The weak and weary have been made strong, and the insane restored. Clairvoyance and clairaudience have proved to be the sixth and seventh senses of the human mind.

The proof of these spiritual and psychic phenomena is as

perfect as human evidence can make it. Successful denial is impossible; the testimony is incontrovertible, unimpeachable, conclusive!

The rappings at Hydesville were the harbingers of hope; the revelations of J. J. the telegrams of immortal life! That village of Hydesville may prove to be the Nazareth of our age, and this island by the sea the Mecca of modern times. When the truth of spirit-return was acknowledged, the Agnostics paused to consider the ordinary Materialist was astounded that anything should exist that he could not see; the doubter was silent; the weary and disconsolate became hopeful.

Various phases of the phenomena continued to be developed; slates, tables, walls and other surfaces were written upon; pictures were drawn and even colored; photographs were produced without visible sitters, and the faces and forms of friends and relatives who had "passed over" long ago were reproduced; ordinary telegraphic instruments gave forth messages without wires or human contact; signatures were reproduced by this spiritual power which were recognized as the hand writing of those who had passed over years ago; human voices were produced; books, pamphlets, and essays were written without volition by the hands of mediums, which were far beyond their mental capacity to produce; speeches and lectures were spoken, without preparation, by persons claimed to be inspired. At last hands, faces, and limbs of spirits were made to appear, and, finally, full forms were materialized and recognized by friends as reproductions of bodies as they appeared in earth life here. Good likenesses, in full form, of men and women and children have appeared, whose bodies had lain in the grave for years. These phenomena have been repeated on thousands of occasions, in presence of large audiences. The forms have materialized and dematerialized in plain view. As the evidence of those wonderful phenomena accumulated, millions were convinced of the truth.

Loving hearts listened for the rustling wings, and they were heard; old memories were revived; the loved and lost had returned; the horrors of eternal punishment were dispelled; fear and despair vanished before the veritable facts. The manifestation of invisible intelligence was constantly being demonstrated; individuality was proved, identity revealed, forgotten occurrences recalled. The resurrection and materialization of the sublime Nazarene was believed to be probable, and the aphorism of the greatest of poets, so long accepted, has been nullified. The travelers "from that bourne" have returned.

The present spiritual era has accomplished more than has been achieved in a decade of centuries of the world's progress heretofore. It has produced "a cloud of witnesses" ready to testify; it has established ineffaceable testimony of the truth of spirit return; it has transformed the "king of terrors" into the messenger of immortality; it has closed the gates of darkness and thrown wide open the door of light and progress; it has given scope and confidence to the inhabitants of this earth that nothing else has ever done; it has removed the spectres of doubt, destroyed the dungeons of fear and established in the minds of the hopeful and the faithful the absolute truth that there is no death but that of the body.

The history of modern spiritual manifestations would not be complete without the story of the Fox mediums. The better part of their earthly life was devoted to spreading and defending the newly found truths. They were plain country girls, and in their youthful days, before they encountered the roughness of ignorance and prejudice, they were faithful patients, and gentle. Their sojourn in this world was a heavy burden; their trials and troubles at times were almost unbearable; libeled, slandered, abused, and harassed on all sides by the cruel and the ignorant, their torture became extreme. They were selected by invisible intelligence against their will and wishes. In vain they tried to throw off the responsibilities of their mediumship; but their spirit guides would not consent. At last, after many futile efforts to evade the responsibility, they consented, and for more than a third of a century they battled for the truth and the cause. Their heroism was sublime, their courage a revelation, their facts incontestable! Up to the latest hour of their existence here the raps continued in their presence. Now that they have "departed" this life and passed into the spiritual world, let us remember the better parts of their lives, forget their frailties and wreathe their misfortunes and faults with the flowers of charity and forgiveness. Had it not been for them, ignorance would have crucified the truth, prejudice would have destroyed the manifestations, and the windows of the spiritual world might have remained unopened for years.

The Fox sisters were, beyond doubt, chosen on account of their organizations. They were selected by the spirit world to give the first demonstrations to prove to us that our relatives, friends, and neighbors, whom we believed to be dead still lived, and were making themselves known.

The Fox Memorial Association was formed in the city of Brooklyn, State of New York, on the 23rd day of April, Christian era 1893, Spiritual era 45, for the purpose of erecting a memorial temple, to especially mark the beginning of the modern era, and to perpetuate the names, memories, proofs and witnesses of its founders.

To carry to a successful termination an enterprise of such magnitude and importance, funds, friends, time, labor, and materials will be required. Every spiritual society, association, league, and guild will be appealed to, and, as far as possible, every medium will be requested to give sittings for the benefit of the memorial temple. Investigators, psychologists, mesmerists, sensitives, and students of the occult will doubtless take an interest in the project.

With this address will be sent a constitution, by-laws, and printed forms for the formation of auxiliary societies. This Parent Memorial Association considers it a duty we owe to our cause, to the age in which we live, to posterity, and to ourselves, to erect an appropriate building or monument of indestructible material, in which there shall be a crypt where in may be placed the bodies of the Fox sisters, inclosed in granite sarcophagi; also bronze tablets containing the names of the early reformers in the spiritual cause and a record book of parchment, in which will be written the names of life members and those who bequeath legacies or annuities to the temple.

The Temple is to be of such character, size, design, an architectural superiority as will attract the attention of the civilized world. It will be worthy of the cause we advocate—the truths, laws and philosophy we teach. The erection of such a Temple at this time by those who were contemporaneous with the great mediums of our generation—with the Fox sisters and the phenomena that occurred in their presence—would be, in itself, a grand and proper thing to do. It would be a contribution to the proofs of immortality, more value to mankind than all the evidence heretofore produced. Future generations would congregate around the temple on each returning anniversary; disembodied spirits would return in thousands, materialize and mingle with those, in the body, to tell them of the beauties, the peace and harmony of the spirit world.

In the grand hall of this temple there could be a jubilee March 31st of each year of embodied and disembodied spirits—a union of two worlds—the mortal and the immortal. Every medium would have the right to be present.

Such a convocation would be a glorious opening of the twentieth century of the Christian era. It would be a unimagined by the poets, undreamed of by the philosophes

unprophesied by the immortals themselves. But it is possible and probable.

Such a Temple would endure for ages. It would stand as an object of admiration until old time himself grew weary waiting for its decay! It would continue as a pharos, to light the path-way of pilgrims to immortal life! It would be an inspiration to the weak and weary, a joy to the unfortunate and a hope to every nation, kindred, and tongue!

M. McDONALD, president, M. A. GRIDLEY, secretary.

122 Court Street, Brooklyn, N. Y.

SPIRIT MATERIALIZATION.

(To the Editor of the LIGHT OF TRUTH.)

It has been my great pleasure to be present at two sittings given by W. W. Aber, at the residence of Mrs. Margarite Byrne, corner of Fourth and Taylor Streets, Fort Worth, Tex., who, by the way, is a most earnest, strong, and willing helper in this great work of proving to the world the soul's immortality beyond the shadow of a doubt.

After witnessing these spirit manifestations and listening attentively to all they said in their materialized form it seems to me utterly impossible for an intelligent person to pronounce the information obtained untrue in any way what ever. My little daughter Florence materialized and came out within two feet of me, and asked in distinct whispers for her papa. Mrs. Byrne said, "darling, tell us who your papa is," and her answer was that Mr. Moore who sat beside the speaker. Then to convince me she told me where we lived when she died, and the room in which she spent her last moments; also stated that she was in the front parlor, and that only papa and mamma were on each side of her crib when she passed away. She asked why we blew out the light when we left her in death in the parlor the first night? That we always left the light burning before; and this question seems of wonderful import to me.

Another spirit appeared and whispered very distinctly that his name was Webster. I said to him that there are many of that name, so please state the given name. Then in a strong whisper said his name was Byron Webster. Then I remembered that we had been months together in the same company and regiment of cavalry. He then told of an incident of accidentally shooting the captain's horse in the foot. Also related an occasion of taking our wives on a boat excursion before we were married, and stated the fact that I was the one who first gave him an introduction to his widowed wife, all of which is truthfully related. This same spirit first thanked me for assisting his wife only three or four months ago to enable her to prove that he was a United States soldier in company I, 12th regiment, Illinois cavalry, and was mustered into the United States service.

I can testify to the truth of every word of this. It seems as fresh in mind as if it occurred but yesterday, and the records at Springfield, Ill., will also verify the truth of what Mr. Webster said about his being in company I, 12th regiment, Illinois cavalry.

Can all this faithful revelation lead any careful investigator for truth to believe that this evidence is all untrue when you positively know it is the truth, and to an intensified degree?

The spiritual truths teach me of the immortality of the soul; in fact it is the very essence of the truth. Surely these things establish the fact that there is a home for our dear departed friends, and that our kindness to the dear ones they leave behind is tenderly appreciated by those who have gone before. The soul is crowned in the richest of gifts—that of immortality.

It will be said of those who do their full duty up to the sun's setting: "Come up higher," and will be covered with the radiance of eternal glory.

I regard the seances beyond anything I ever saw, and feel that many thanks are due to the Rev. W. W. Aber, as well as to the very great assistance rendered by Mrs. Margarite Byrne. Very respectfully,

A NEW BEGINNER.

ANOTHER ACCOUNT.

(To the Editor of the LIGHT OF TRUTH.)

As I have noticed so much in the papers in regard to Spiritualism and the materialization of forms representing departed ones, allow me to relate my experience at two of these seances. We all went to one given at the residence of Mrs. Byrne, corner of Taylor and Fourth Streets, Fort Worth, Texas, by W. W. Aber, and there appeared to me in spirit form my old fireman, who had been my constant companion on an engine for four years, but since deceased, made himself known to me. I at once recognized him, and we conversed together on things no one knew anything about but him and me.

An old conductor came also to me, and we spoke together. He told me I was safe and there was a place over there for me, as my bad deeds were so few and good so numerous that the good over-balanced the bad, and I would surely come where he was.

My friend, John Watts, also saw and recognized his father, and talked to him. He also talked to his brothers; also a Mexican appeared to him whom he had handcuffed and taken to jail while he was deputy sheriff, and who had since died. The Mexican held out his hands and the marks of the manacles were plainly visible.

A drummer by the name of Moore came a great distance to see this medium, and a man appeared to him and asked him if he did not recognize his old soldier companion, mentioning at the time an occurrence. Moore asked him to describe something so he would know him. The spirit then asked Moore if he could recall the way he (the spirit) shot the colonel's horse one day by accident. Moore remembered, and then he recognized in the spirit his old companion who had been dead a long time.

Robert Dilworth, of Clarendon, saw his two friends, Bob Bell and Jim Green, who in a shooting affray had killed each other. He had quite a long conversation with both of them, one at a time. He also recognized a friend by the name of Joe Mays, who came in spirit plainly visible, and talked to Dilworth pointing to his chin, where could be seen a bullet hole where he had been shot. He told Dilworth that the man murdered him in cold blood, but that he forgave him freely, as he was happy in the spirit land.

I have also seen an old fireman who used to be on the N. O. P. R. R., and was killed by his engine running off an open switch, killing him and his engineer. The fireman was named George Woodward, and he came out to me and told me he was happy and contented, as was also his engineer, Charles Brownell. He also told me I was all right if I kept on just as I was doing.

My mother came to me; I could hardly recognize her, but as she did not stay out long or talk much I could not test it. She said she would come again. And one evening at a seance at my home a strange lady was in the circle, and a form came and asked for her. She went up, but at first did not recognize it, and it went back and came again more distinct, and she recognized her dead husband and went into hysterics.

At another seance at Mrs. Byrne's home, another lady recognized her husband and went into a dead faint, came to, and wanted to see more. But as all left their seats to attend to the lady the circle was thus broken and the seance came to an end. Some pronounce W. W. Aber a fraud, but for my part I think it is some who can not or will not be convinced, even if you were, at these seances, to put a silver dollar in their hands and tell them that it was a dollar they would hardly believe it.

I don't know any more than anybody else, but I am always open to conviction and willing to be convinced. We have a man here who is just developing into a medium, and who is so strong that he will sit out in the circle and materialize, the forms coming through the curtain to him. I suppose if this is done some crank will look for wires, etc.

RAJAH, ST. L. & S. F. R. R.

MENTAL IMPRESSIONS.

A strong mental impression carried into sleep is conducive to impressibility. Inspector Jewett, of the Brooklyn police, was so worried about the lost pistol of John Kenny, who had shot a car-driver, as he wanted the weapon in evidence against the ruffian, that he dreamed about it. He saw it in a certain saloon in a certain place, and the next morning went to the saloon and found the pistol exactly where he saw it in his dream.

The rescue of the crew of the "Sparkenhoe," November 30, 1875, by Captain Adam S. Smalley, as told by him, is a fine illustration of impressibility in sleep. He sailed from Bordeaux November 24, 1875, in the brigantine Fred Eugene, bound for Key West, and soon encountered stormy weather. When 600 miles at sea, on the night of the 29th, he suddenly awoke from sleep, deeply impressed with a dream in which he had seen a number of men in great peril. He related this to his wife, adding that he hoped no shipwrecked crew needed his assistance. At midnight he again retired, and again the vision was repeated with more distinctness, and the men appearing on a wreck needing the utmost despatch to rescue them. The captain went immediately on deck, and without any assigned reason changed the course of the ship two points, and, giving orders to be called at daylight, retired and slept till the appointed time.

Going on deck at dawn, and sweeping the horizon with his glass, he discovered a ship far to the windward, with a signal of distress displayed. He endeavored to work his vessel up, but with short sail and heavy sea, most of the forenoon passed and a long distance remained. He was resolved to take a long tack, and not change his course until prompted to do so by the same impulse that bade him do so the night before. More sail was made, although prudence forbade, in the face of a gale at any moment threatening to break, and all the men stood at their posts for over an hour, awaiting the orders for tacking.

At last the prompting came, and going about, the vessel reached a point two miles to the leeward of the distressed ship, where her three boats, containing twenty-three men in all, had put off to intercept the brig. They were taken on board, the boats cut loose, and all sail taken in as quickly as possible, and in ten minutes a fierce hurricane lashed the sea to foam. The gale raged four days with unabated fury, so that, had they not been rescued at the very moment they were, they would certainly have perished.

We have two explanations. The first is that of thought transference—the reception on the sensitive brain of Captain Smalley of the intense thoughts of the perishing crew. As the inductive plate sends its influence across miles of space, we may suppose that the vibrations from them would go out across the wide sea interval, and finding a receiving instrument, be converted again to thought. The second explanation is that of the interference of spiritual beings, who impress their thoughts on the mind of the captain in the same manner. The prompting as to the course to steer is beyond and outside of the dream, and proves the extreme sensitiveness of the commander.

From Hudson Tuttle's "Psychic Science," as advertised in book list, seventh page.

SPIRIT MESSAGES BY DIRECT WRITING.

JOHN LAMONT.

On May 31, 1892, I called at the residence of Mr. Fred Evans, the well-known slate writing medium, at McAllister Street, San Francisco, at 2 p. m. The weather was clear, and the window blinds drawn up, so that the full light shone in. I asked, "Are you Mr. Evans?" "Yes." "Can you give me a sitting?" "Yes." "Do you require my name?" I asked. "No, I would rather not know it," he replied. We sat down at the opposite sides of a plain table in the centre of the room.

From a pile of slates which lay on the floor I selected two, which I carefully examined and wiped. Evans then dropped a crumb of pencil upon the surface of one slate, which I covered with the other, thus enclosing the pencil between them. Taking both of the slates I turned them so as to stand on their edges, and held them in that position on the top of the table for a few seconds. Evans touched the framework of one slate with the index finger of his right hand, and I experienced a tingling sensation in my fingers as if an electric current were passing through them. Evans remarked, "You are mediumistic, and should receive good results." We then heard the scratching sound of the pencil at work, followed by three raps. The raps indicated that the writing was finished, and I therefore opened the slates. Upon one of them a message was written signed "John Gray," expressing satisfaction at meeting me and promising to assist my spirit friends to write for me. The second slate contained a message from my wife, signed with her full name. The signature only was in her own handwriting, as if some one else had written the message and she had signed it. Message after message followed until nine slates were filled. In every case I was addressed by my proper name, and the writer signed his or her full name. Some of these names were J. F., John C., James C., and Mary and Lucy Lamont. The messages were characteristic of the individuals, and their relationships to myself correctly indicated. Let me here say that in no case did any of the slates go out of my sight for a moment, nor were they held under the table, but all the writing was accomplished on top except in two instances, to which I call especial attention.

When seven slates were filled, Evans asked of the spirits, "Can some of you write for the gentleman with the slate on the floor?" Three emphatic "raps" on the table gave assent.

Evans then requested me to lay a blank slate on the floor beside my foot without any pencil. I placed a slate on the floor as desired, my foot being in contact with it, and my eye on it all the time, Evans sitting on the opposite side of the table. In a short while, not many seconds, I heard three taps on the slate. I took it up, and found written upon it, in bold characters in red, the following message: "Dear Uncle John: I am glad to come back. When I was drowned I was washed ashore in a brighter world. I am happy, uncle. Your nephew, Jack."

This, too, was a remarkable characteristic message. Jack was my brother's boy, who was drowned from the ship Halewood, at Calcutta, in August, 1891, and I always called him "Jack." He has manifested his presence to several different mediums in most striking fashion, and has been seen by clairvoyants, besides persons to whom he has manifested in addition to his return to me.

Another slate was laid upon the floor and written upon, the writer's name in full being signed, and the matter and style of the message also quite characteristic of the writer.

On the following day I called upon Mr. Evans a second time, and obtained six messages on one slate from as many writers—all in different handwritings, and in different colors of pencil. I think these facts should be made known. I was a total stranger to Mr. Evans. The conditions were most unequivocal, the results eminently satisfactory and convincing, and the character of the messages themselves unmistakably indicative of the real presence and identity of the persons whose names were signed—Two Worlds.

If people could but realize that all malice intent injures the operator more than it does the one to whom it is directed, there would be less desire for retaliation among mankind.—Excerpt.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2:30. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one inquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. Mrs. A. E. Kirby, Medium. Mrs. J. CLEGG WRIGHT, Chairman.

In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns. All communications concerning this department and questions from abroad must be addressed to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[A subscriber.] Please ask Free Circle if death is not the same under all circumstances? I can not see why there should be any difference between the man working himself to death; drinking; poisoning, or shooting himself to death. I had a friend who suicided, and I believe he is just as well off in the spirit world as though he had died in infancy, or lived a hundred years, and suffered all the ills of this world.

ANS.—No; death is not the same under all circumstances; and there is a big difference between a man working himself to death and taking life arbitrarily. In the first, work seldom kills, and where it does it is a slow death, and drives both spirit and soul up to its highest positive pitch—a desirable condition to die by; for it places the individual in a state freed from earth bound influences. Deliberate suicide has the reverse effect, for it is a negative condition, as despondency, remorse, despair, or melancholy, are generally the incentives to suicide. Of course, a man may commit moral suicide by overwork, as he may do by race-running and other irrational, unnatural or foolhardy undertakings. In that case he would suffer as a fool would, or one who had committed a very foolish act. Drunkenness is more than moral suicide. It is slow physical suicide. But all suicides are unnatural, for all reach the spirit world in an unripe state. When the spirit becomes ripe for transition it breaks its bonds as naturally as the butterfly emerges from the crystal. A few may escape the law, but they must be very near the point of second birth, and committed suicide through impatience to break loose from the material bonds, though not knowing the real motive of the act. Such may claim to be happy. But who would dare assert that he or she is so near perfection that suicide can be risked? Under all other circumstances it is like plucking a rose in its budding. Maturity is out of reach, and the spirit remains dwarfed to the extent of its lack of development.

QUES.—[F. C.] Persons of spiritual aspirations and work are often annoyed by thoughts and expressions that found recognition before the soul was awakened to the truth. Is this a physical fault, and will the soul at transition realize its aspirations?

ANS.—Yes, the soul will realize all it aspires for, in a measure, or to the extent that it is freed from past unspiritual tendencies. You must remember that the aura that surrounds the soul, or the spirit body, is impregnated with forces made up of past indulgences, thoughts, and acts. By simply aspiring to be good—if one has been wicked—does not change all this in the twinkling of an eye. Every unspiritual or selfish force must be neutralized by an opposing one, which often takes as long to create as the others took. A twenty-year life of intemperance can not be undone in twenty days or by a simple pledge to abstain in the future. But a beginning has to be made in some way. By remaining strictly temperate and doing other good work in connection with it, sufficient spiritual force may be generated in half or quarter the time to neutralize the evil effect. In the meantime the thoughts of the past will arise amidst one's best aspirations, because they are the reflections of the spiritual forces existing in the aura. But by consistently looking towards the new and quenching these old thoughts—or at least the unspiritual ones—we finally conquer them by adding new force to the spirit body, created by these new aspirations. Therefore the value of self-knowledge. By this we discover what is especially needed to overcome old conditions, and build a new man around the old one, sufficiently strong and large and influential enough to put the old where he can no more be seen or felt by the outside world. Then he will no more trouble the owner either—except when called up to review. This is the general philosophy of this subject. But there is also a special branch. It pertains more particularly to aged persons. Many older persons, who have really reached this neutralized state, still are troubled with unwelcome thoughts. This is due to the fixed condition that the brain attains at a certain age in different people, and will not act in conformity with the new condition. To know the difference one must study his passions, and see whether they manifest in conjunction with these thoughts. If they do the evil is still unneutralized in the spirit body. If not it is simply mechanical cerebral action, and the thinker may look forward to a happy and bright future.

QUES.—[G. S. D., Grand Rapids, Mich.] What is the necessary condition for independent slate writing. Sometimes I get it while sitting by the bed, writing on all four sides, while holding it, but oftener when my hands are off?

ANS.—Being such a remarkable medium yourself, you need not send here for instruction. Ask your spirit friends to write the answer, as there are no general rules to guide by. For every medium there are special conditions, which is only known to their own spirit surroundings. But as you can obtain communication without touching the slate, we would advise to sit for that exclusively, as it is more convincing to skeptics, and would free you from suspicion, which is an aid to all mediumistic conditions.

QUES.—[G. P.] How are we to know each other in the spirit land?

ANS.—In various ways, principally, however, by your intelligence, and by which you will also know each other as characters. The nearer though that a spirit is to earth the more it has the appearance of a mortal, and few differ in that state from their former selves, except that former expressions for good or evil are intensified. Of course, they are of different material, but in no wise changed as to create any surprise to the new-comer. Some feel lighter and some feel heavier in their new state, which fact proves that spirit is as tangible and solid as matter, though invisible to the sight of material life—clairvoyants excepted. That the higher spirits are not subject to the material attraction of the earth is because their power of will is superior to the earth's power of attraction. In that state you are more known to each other by your expression of the whole being than merely by facial expression as it is in mortal life. The beauty of form speaks as much as the eye or the expression of countenance, just as certain deformities of figure in the lower spheres betray selfishness, hatred, malice, or meanness generally. While you will know each other as friends by the same signs as you do in the mortal, you will also know each other by the intelligence which speaks through the whole being. In fact you will know more people here than you do there, and know more about them at the same time—as they will of you. This, of course, provided you are in sufficient light to see. Some spirits see nobody. Having lived for self only,

they build a wall around themselves through which they can not see, and are thus, figuratively speaking, in the dark. Those who have committed crimes besides living for self, are in absolute darkness, and can not even see themselves. Middling good people are in the light to a certain extent, and limited in their recognition or sight of friends—not being able to see those above them at all; or dimly under favorable conditions, as you are able to discern spirits or obtain tests under favorable circumstances. But when fully in the light—which is attained when free from the control of sensual or emotional passions (carnality and envy, jealousy, vindictiveness, etc.)—you are enabled to see as one standing on a mountain height and looking down upon the masses in a valley.

QUES.—[J. K. H., New Mexico] Should a medium, in first entrancement, be abused by a control, or remain unconscious beyond a reasonable time, what may be done in this event?

ANS.—If the to-be developed medium is honest in intent, and does not seek mediumship for idle purposes simply, he or she will attract spirits who are pure, and consequently good and wise enough not to abuse their medium, either wilfully or through ignorance. Concerning the course to pursue in abnormal entrancement, is answered in last issue of LIGHT OF TRUTH.

QUES.—[J. G. McD.] Do most intelligent Spiritualists use the word God as believing there is one or more; or do only the ignorant? I think the word, in connection with spiritual things, out of place.

ANS.—The opinion given after the question would seem to imply that an opinion contrary to the questioner's would not be acceptable. But whether the word God, in connection with spiritual things, is out of place or not, does not prevent many intelligent people from believing in a personal God; nor many intelligent Spiritualists from using the word in connection with spiritual things. Education is not always a standard for judging a man's religious feelings, or tastes, or beliefs. Some uneducated people have more common sense (intuition) in religious matters than their antipodes; and God plays a part in religion with most people. Even those who repudiate a God, use the word in connection with many things, especially when in trouble. Some use the word to imply law; others to mean love or that power of life which makes us conscious of a selfhood—a divine attribute not possessed by any other life entity but man. Some appeal to it with effect; others in vain. The former say it only requires faith to cognize it; the others say they have no faith, therefore will not believe what the former claim. So it becomes a personal matter—an experience—to assert whether the word God in connection with spiritual matters is out of place or not.

QUES.—[C. H. P., California] What is best for mediumistic persons to eat when under development?

ANS.—It is difficult to prescribe any regular bill of fare, though all kinds of gross food should be avoided to allay the angry forces. The nearer the carnivorous animal a man lives the nearer he will imitate him at times. Note the gentleness of disposition in the herbivora compared to the carnivora. It is all due to the food that is put into the stomach. Drink is worse, for it incites the blood and attracts the former drunkards of earth to give council through mediums, or to obsess them. Mediumistic persons should never diet themselves after the modern fashion, but eat what their taste naturally calls for. Should it be of the grosser products, eat charily, as a little is often necessary to help digestion or act as a body stimulant to generate force, while a large amount may have the reverse effect—just as a change of percentage in the oxygen or nitrogen of the atmosphere would be detrimental to both animal and plant life. But the higher a medium can reach in accustoming the physical to vegetables and grain and if possible, to the latter exclusively, the finer the nerve-aura becomes and the higher the inspirations and psychometric sensibilities—the results of higher spirit attraction and controls. Take your choice; but don't be made to believe that an angel (an exalted or refined spirit) will live (by control) in a body used for the indulgence of selfish or sensual passions—i. e., intemperance or jealousy, accompanied by malice, for a lower being.

QUES.—[Inquirer] The wish being father to the thought, how can we distinguish a spirit impression from our own view on the same subject?

ANS.—First, by a recurrence of conflicting thoughts; second, by doubt; third, by an occasional impulse to speak in favor of the other side. To know whether a wish has been realized, be careful not to involuntarily dictate to the spirit, whose opinion has been asked, to give an answer in accord with your wish, or as you would like it to be. This has caused many erroneous answers to be given; and then the spirit is accused of lying. You are the deceivers, for you deceive yourselves, and often disgust the spirits, trying to give you truthful or correct information. Make your mind passive and await the answer. It will be sensed as an impulse to say something concerning it. If unwelcome it will cause a sudden depression, as one feels when made to realize a loss. If welcome news it will cause a sudden joy to be sensed in connection with the impression that is in accordance with your wish. But practice makes more perfect than theorizing on it.

SPIRIT MESSAGES.

John Fost.

I took my own life, and I would advise all mortals not to commit this wrong. If this should reach my Cousin Liddy, I shall be pleased, and I want her to know that I am with her to help her. I belong to South Boston, Mass.

Dave Hovey.

Good afternoon, Mr. Chairman: I find this a very pleasant place to come, and am very glad to send love greetings home, like all soldiers ever looking out for a chance where we can send a message to our loved ones. You can give my name as little Dave Hovey, Kittery, Maine.

Oscar Boon.

I am happy to be able to send word to the loved ones, especially my sister, Jane E. Waugh, at Montpelier, Ind. I do not want her to worry in regard to the property, for that will be arranged all right. We all enjoyed the camp-meeting so much. Father, mother, Aunt Mary, William, Rachel, Adaline, and all send love to James. Your loving brother Oscar Boon.

Anna Warwick.

I want to send a message to my dear sister and father, Warwick, at Hamilton, Ohio. For I know that they will be pleased to hear from me. I want them to know that I am with them just the same as ever, spiritually if not physically. I see the conditions there and do all I can to help them. The professor is here and wants to be remembered; also Uncle Mike, Aunt Polly, Foxtail, and Setting Sun. With love to all, Anna Warwick.

Adeline Stevens.

I take this opportunity of sending a message to my dear friends. When in earth life I was a constant reader of *The Better Way*, now the *LIGHT OF TRUTH*, and have tried for a long time to communicate through the columns of this paper. I have found my spirit home far beyond my greatest expectations. I have thrown off the earth conditions, and I am not lame as I was when here. I have met all the loved ones who

have passed over. They join me in sending love to the dear ones yet in earth life. My heart goes out the most to my boy Don in his present trouble and we do all we can to make his burden lighter. I do not forget dear Edw. and watch over him. I am well known as a Spiritualist in my former home a Springfield, Ill.

William Shakespeare.

Truth may seem stranger than fiction to those living strictly on a material plane, but not to those who have solved the question, "To be, or not to be?" One who has done honor to the age and whom the world has honored in return, has recently delivered a message through this avenue, and in the same touched upon a chord, whose magic vibration riveted my attention for a moment towards that stage upon which the drama of mortal life is played. Booth, Edwin Booth, towards whom my heart has often gone in brotherly—yes, fatherly sympathy, while enacting that for which the world has given me all the credit, when I was but the humble instrument of a higher power inspiring me to write, as I, in turn, have inspired others to play the parts so deftly planned. It is through Booth that I have been seduced to voice a message through these columns. Doubt on part of your medium caused me to fail in my first attempt to communicate. But an occasional reminder throughout the week that I would return, finally infused confidence enough to accept my words, though few they be. Much controversy has recently existed concerning the authorship of the plays attributed to me. Indifference on my part has prevented me from imparting information concerning the question, though opportunities are not wanting. Modesty has prevented Lord Bacon from speaking. But truth will find its way to the minds of mortals though proofs may be wanting to substantiate their apparent speculations, theories, or suspicions. Intuition is the great tell tale of nature, and those who are thus gifted often feel more than they dare tell—either because they doubt their own theories or because they fear the world's criticism. Intuition is only a mental form of psychometry, and is just as reliable in its spiritual delineation of existing facts as the latter. The truth is sometimes perverted or distorted by a sickly imagination or a discordant soul condition, but an accurate and intuitive reasoner can always find the nucleus if he will make an effort to that effect. But few in that state of mind will accept an amendment or correction and thus are left to battle with their errors. Intuition has led to the so-called Shakespeare-Bacon controversy, but prejudice and partisanship have beclouded the truth and made two parties, of which neither is right. The truth always swings between two extremes—forming a centre of gravity where reigns peace and contentment. And the fiercer the combat or the greater the controversy, the farther away are the participants from the truth—the law that governs the fact. If the reader chooses to infer from this that the authorship is composite, he is welcome to the opinion. Some of the thoughts embodied in my plays have been suggested; some of the acts have been suggested; some of the scenes have been suggested. Mr. Bacon has a hand in it. I will say a large share, because of the inestimable value of his wonderfully gifted mind for presenting living scenes to the world of literature. He has added lustre to some parts, while I may have been inspired by his influence to do greater things than I was individually capable of doing. An artist may embellish a house, but this does not entitle him to the honor of being the architect or the builder. Will this suffice?

Sunshine.

I want to send love and sympathy to my medie, Hattie Mason. I am sunshine from Boston, Mass.

Prairie Flower.

Hello, Maggie, how do you do. I want Maggie Butler to know that Prairie Flower sends her love to her. Prairie Flower's chum is getting along splendid. I am from Boston, Mass.

Ida Jones.

Pond Lily is the control of my mother. I want to send love to all. I was married, but was not happy. Ida Jones of Merrimac, Mass.

Joseph Jen—ks.

You killed my body but not my soul. I am here, George, at this time in a strange place, talking through a strange woman, because I desire that you should know that I live. Be careful, for you have brought sorrow to yourself alone. I know I did what was right, and tried to help you all that I could, but when a man so far forgets himself as to raise his hand against his brother he must expect to suffer. I forgive you freely, you did not intend to do it, but your hasty temper got the best of you. Accept forgiveness, and love, and learn to control yourself. From Leeds, Ala.

Viola Davis.

Good afternoon. I was a baby when I passed out, my mamma used to live in this city, but she lives in Loveland now, and she is trying to get a big grove to hold camp-meetings in. She is going to be successful. Do not worry about my little spoon, the last thing she fed me with, for all is well. Love to papa and brother.

Jefferson Hersom.

I, too, am glad to have a chance to speak through your columns. I was an old-fashioned man when I was in the body. I lived in an old log-house, but was happy, for I had my little family around me, and they knew no limitation or sin. Seventy-five years ago, as we used to gather around the old log-fire, we used to receive communications through our youngest boy, then only seven years old. Oh, what comfort it was to hold communion with those gone just before. I would say to all workers and believers in this grand work do not be discouraged, take heart, and all will be well. I am from West Waterville, Maine.

VERIFICATIONS.

(To the Editor of the *LIGHT OF TRUTH*.)

In the *LIGHT OF TRUTH*, August 10th, is a message from spirit Wm. Lawrence, of East Boston, Mass., wherein he says: "He wants to tell his wife and children that he can reach them, though a long distance apart." Now, I would say the message is correct in regard to his being secretary to "Joe Hooker," but would like to learn through the message department why it is he did not know his wife passed to the spirit life more than two years ago. EDWARD KNON. [He may know that fact, but unable to reach her without having the conditions perfected for the purpose by a reading of this message or reflecting upon it by mortal minds—especially of his family or friends in earth life. Or he may have meant his children only, and the medium's brain added his "wife" as a matter of habit.—Ed.]

(To the Editor of the *LIGHT OF TRUTH*.)

I have delayed acknowledging the message in your paper from Hiawatha and Yermah. Both are grand tests to myself, and are very correct; they are tests that convey to me positive proof that my friends in spirit life can return to me. I send my thanksgiving to those friends; also to your medium for them. FRANK T. RIPLEY.

Lake Braly, O.

Written for the *LIGHT OF TRUTH*.

Immortality.

There is no death.
Bright angels tread aloft where all seems dark.
There is no death:
Sweet spirit whisperings come to those who hark.
There is no death:
No man's alone, though lost upon the barren plain.
There is no death:
For love lives on to meet its own again. NEMO.

Written for the *LIGHT OF TRUTH*.

INSPIRATIONAL TEACHING.

MRS. MARY J. COLBURN.

LESSON XV.

Mankind transgressed the divine law and the gods were prompt to punish the disobedient. To the ignorant and superstitious physical phenomena often assume immense proportions, and they lose nothing of the marvelous through traditions. A continent with its population sinks beneath the ocean wave, and we are told our race has become so corrupt that the Lord had repented of having made man and to destroy him from the face of the earth caused a flood to cover the tops of the highest mountains. A city is destroyed by fire, tradition says, the Lord rained upon it fire and brimstone out of heaven to consume its wicked inhabitants. A pestilence is sent to a nation as a chastisement for numbering the people. Does a great calamity befall the upright man, it is a punishment for some wrong doing. Even the friends of Job suspected him of being guilty of some secret sin.

The gods became very angry—how were they to be appeased? Perhaps the great destruction of life and property by material causes suggested the thought of voluntary offerings. A gift will turn away the wrath of man—may it not pacify the gods? Men are no better than their maker. Altars were erected, and the choice of the flock and herd and even human beings were offered thereon. As the atoning sacrifice for sin incense was burned and libations poured out. To propitiate the favor of these unseen powers temples were dedicated to their service, solemn feasts were appointed to their honor, and the priestly order was established to minister on these occasions. Fastings and prayers were enjoined for adversity, song and thanksgiving followed prosperity, and all that human ingenuity could devise was done to make and maintain peace with beings whose existence was only imaginary.

As society advanced sacrificial feasts of the gods formed an institution of great national importance. They were held at stated times indicated by phases of the moon, and the services were conducted with imposing ceremony and splendor. Quarrels were settled, friendships cemented, and solemn promises fulfilled before sacrifice could be offered. Public affairs were discussed in convention as they are with you to-day, and the reciprocal obligations of members were recognized sustained. The patriarch was there to counsel, the priest to make known the will of the Lord, and the priest to create the offerings and pronounce the blessings people.

We will follow a company of the pedestrian ward journey, talking of the wonderful thing and heard, made wiser and better by a pilgrimage; but we will not forget the fact that in the remote past originated the popular delusion of blood on the altar of sin.

Perfection and Power in the Spiritual.

If the material universe is thus perfect, then must the human and spiritual departments of being be fundamentally perfect also, for unity of plan pervades the whole. Especially must the deity power, that has fashioned the whole and left its stamp upon it, be perfect, on the logical principle that effects resemble their cause. This proves there is no innate depravity, but that misconduct comes from unripeness and perverted conditions, which must be outgrown in harmony with natural law.

Solids and gross elements are the weakest of all; liquids and gases become more powerful; electricity being still more subtle can circle the world in a moment and burst the mountains asunder when working with internal gases; light can come nearly a hundred million miles and wake the whole animal and vegetable world into life by its chemical power, while the attraction of gravitation with still more tenuity and almost infinite velocity sways a feather or a world with equal ease. But there are mental and spiritual ethers which kindle into action the sublime processes of thought and volition, by means of which little man can stand on this little earth and yet soar off into the depths of the universe and measure the vast wheelwork of suns and planets and lay down their laws.

But more wonderful, more sublime than all this, there is an infinite interior world of forces, not visible to the ordinary eye, but inconceivably beautiful to those whose spiritual vision is opened. The ethers of this diviner world constitute the light and atmosphere used by those beings who are too refined in their texture to be seen or heard by the great majority of those who still dwell in earthly bodies, for the veil of flesh covers the spiritual eye and the spiritual ear. To those whose spirits can get outside of this fleshy bondage sufficiently to come into rapport with these exquisite ethers, a glimpse of the real universe is afforded, compared with which this outer world is shadowy, dark, coarse, and unsubstantial, while this life is merely the vestibule or primary school of being. Such persons whom we term mediums constitute the ladder between earth and heaven upon which our angel friends descend to greet us and tell us of the glories of real life and the wonders of our immortal destiny.

Aided then by these refined elements we are enabled to reach the true philosophy of force, the highest processes of cure, the quickening for the mental powers, and the gateway of immortal life, the fountain of all religion and inspiration.

This, the closing extract from the last chapter of "Religion," by Dr. E. D. Babbitt, ought to give our readers a general idea of the beauties and grandeur of the contents of this book. It needs no further recommendation. The work praises its master. For further particulars see book-list, seventh page.

Archæological.

According to the *N. Y. Advertiser* another ruined city has been discovered in New Mexico, which indicates that a prehistoric race lived there and was civilized. The city, recently discovered, is hewn out of a cliff and has over fifteen thousand rooms, each ten feet square on an average. If but three persons are estimated for each room it would give a city of 45,000, but four would perhaps be more probable, making it a city of 60,000 inhabitants. That they were civilized is evidenced by their architecture and pottery. There is a large spring of delicious, cool water on the face of the cliff near the only entrance, sufficient to insure a water supply to a large city. Other similar cities have been found in that region, which has inspired someone to term this section of the country the Pompeii of America.

He who hardens his heart with pride, softens his brains with the same.—Ash.

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Rejected MSS. will not be returned without postage accompanying use same—nor preserved—after thirty days after receipt.

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"He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base,
Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

A PSYCHIC LESSON FROM THE PANIC.

Mankind go in herds as senselessly as the stampede of a drove of cattle on the prairies. One is frightened at something, he knows not what, bellows and runs, the others follow, and as they run their fright increases, until the rushing mass lash themselves into frenzy. In mobs the voice of one man may change the tide of feeling, and direct the current on a single object with resistless force.

Panics are illustrations of this herding instinct and communicated fear by well-known psychic laws, of which the present furnishes one of the most marked examples. Really there is no cause or reason for its being. Of the many explanations none are admissible, and all put together are sufficient.

It was the pleasure of money-dealers that it should be. That is all of it. They took occasion at a time of uncertainty to bring it about, and the people foolishly followed at their post. Why should the financial fabric of the country be torn in its foundation? We have an unprecedented harvest; the products of our mines are wanted; the carrying capacity of our railroads fully taxed, and every condition of prosperity; only a comparatively small sum of money has gone out of the country; there is work for ten times, aye, a thousand times the army of workers, an amount of work even equal to the capacity of the workers. Instead we have silent mills, closed workshops, abandoned farms, and a host of hungry employees. What is the cause? There is no cause, except that confidence in the integrity and ability of the paying class is questioned, and this very questioning has removed ability to pay. The money-changer has brought it adroitly about, and the money-changer has received his cue from the English capitalists who had enormous securities in our bonds, which having sold for gold, the more depressed their price, when now they bring back the gold and buy again the same bonds at about half the price for which they sold, doubling their wealth by the scare they created.

It is true there is less money in circulation, but not a dollar has been destroyed. It is withdrawn from deposits in banks and hoarded against the time when it will be more valuable. All those who thus are assisting the gold ring should bear in mind that while they are assisting to bring about the ruin of a great and worthy class, they will gain no benefit to themselves, for their money will not command the premium they expect. Confidence will be restored, and the wheels of industry and commerce again be set in motion. The laboring classes have been robbed of hundreds of millions of dollars, and it is hoped the lesson will be of value in preventing future panics, and founding a just system of finance which will not furnish the means for those who desire to start by a cry a panic which involves not only the individuals, but the national honor.

Under the present system of exchange the medium is not gold or currency, but confidence, and might be carried on without a dollar of so-called money. It is the outgrowth of experience as the most practical and best system. It is because C. owes D. that C. trusts D., and B. trusts C. because D. owes C., and A. sells his manufactures or produce to B. because D. is obligated. If, now, E. passes his check to A. the whole business is settled. This confidence in the honesty and integrity of men passes as currency against all other mediums of exchange, at the ratio of a thousand to one. It may be abused, but commercial honor is a shining quality of our civilization, of which we may be well proud. Even now, under the appalling stringency, it is not doubt of inclination, but of ability to pay, which causes loss of confidence. The honesty of the great banking and manufacturing companies, except in rare instances, remains unquestioned.

The root of the folly is in believing that the welfare of the country depends on a hoarded treasure, which lies idle, and valuable only because of its fictitious assurance of ability to fulfill contracts, an ability which it only partially guarantees, for really that ability depends on the aggregate business integrity and capacity of the country.

OHIO IDEA.

In this issue we print a communication entitled "An Idea From Ohio." We presume the writer selects the title in order to call up in the mind of the reader that historical period when the "greenback party" flourished, and the issue known as the "Ohio Idea" was on trial.

That campaign followed so quickly upon the war, and the point being made that the "Ohio Idea" would be unpatriotic because the government had contracted to pay its national debt in gold, the substituting of greenbacks would be dishonorable and unpatriotic. As a result the "Ohio Idea," or more properly speaking, the doctrine of inflation, was unpopular.

In 1893 things are changed, the silver issue belonging, as the "gold bug" would designate, to the school of inflation, appears when the passions and the prejudices of the war have died. Urged by a large and respectable body of our country-

men it will likely meet with a different reception. As the writer suggests, all important laws have been tainted by compromise. Madison, in his account of the secret debates in the convention that drafted the Constitution of the United States, tells us how nearly it came to breaking up in a row, and were it not for the good work done by a committee appointed to compromise their differences that glorious instrument might never have become the organic law of the land.

We may therefore expect before important changes will be made in our financial laws that somewhat of the compromising spirit will creep into the law. For many years the belief prevailed that one gold dollar in the United States Treasury would be sufficient basis to keep three inferior dollars in circulation. In time the one gold dollar was shown to be able to keep six and seven dollars in circulation, and until public attention was called to the fact that the one hundred million gold reserve had been drawn on it was a good myth.

Now we again have, of many plans, that of the writer's, printed elsewhere, which may be a myth. It certainly would give us an elastic currency, and there are times when credits are contracted and money withdrawn from circulation that the most radical gold standard men would be delighted to have government help them. At such times the Bank of England becomes flexible and gives her people relief at once. While with us, we must first create a public sentiment warranting the calling of Congress, and then long, tedious debates precede a law; and then after we have passed through the difficulties our inflexible system of government gives us a panacea.

The system proposed by Buckeye would in this respect be an improvement. Buckeye proposes that State and municipal bonds be made the basis of national banks. This would certainly make a great market among the people of each State for their own bonds, and eventually enable each State to fund their State debt at a very low rate of interest.

The plan of requiring the banks to keep their reserve in gold would gradually lead to our country having within its borders plenty of that metal, in spite of Europe. It is a grave question whether instead of buying silver under the Sherman act had we gone to buying gold instead, it might have been better for the cause of silver. We would certainly have forced Europe to a compromise on a fair ratio between the metals long ago. Then again, it is generally conceded that \$22 or \$24 per capita of money in circulation, providing it is popular with the people, is not too much. If a certain amount per capita was agreed upon, by his plan it would forever travel in that circle.

Tramp Trains.

The railroads of the West have what they call "tramp trains," which are carrying daily from 200 to 400 idle workmen East. Many of them are miners, and the dispatches say they are proving to be a heavy drain on the poor farmers of Kansas, who are besieged by them for food and lodging. In Denver, Colo., multitudes of idle men are being fed in the public parks, while thousands of them crowd the depots and outgoing trains. The trouble has become so great that first-class passenger trains are taken back from the station and then run through at a high speed in order to prevent the crowd of laborers from getting on.

In Kansas the reports say that trains are accompanied by armed guards, soldiers, to prevent trouble by these flying laborers to the regular travel. And while this monstrous crime is going on a few thousands of legalized thieves bask in the sunlight and worry themselves only upon the proper schemes to invest their millions. Evidently the new Mason and Dixon line is to be drawn East and West instead of North and South, and Wall Street backed by the capitalistic gold bugs of the East and the usury-beleaguered and mortgaged serfs of the West constitute the opposing forces.

Peace.

The Peace Congress has had its session at the Columbian Exposition. Arguments against war and in favor of peace were presented by worthy and able men, and great interest prevailed. The disarmament of civilized nations is the next great step in the line of ethical evolution. Our own nation should take the lead, and does so far as the maintenance of an armed force on a peace footing goes. When we think of the enormous load the Europeans are carrying in the way of taxes to support idle armies who produce nothing the term civilization appears a misnomer. But is not all civilization a veneer that hides the fangs of a hyena? The savage in man is never wholly eradicated, and police surveillance will be necessary for a long time to come, but vast armies composed of the flower of the land taken from the spheres of production and usefulness and placed in utter idleness form one of the most appalling commentaries on the inadequacy of the prevailing concepts regarding civilization.

Exposing Frauds.

The Commercial Gazette of this city had a sensational diatribe in last Friday's issue, exposing what the writer believed to be the *modus operandi* of spirit manifestations, naming various mediums and persons attending their seances. That there are spurious phenomena, and occasionally, we are sorry to see, committed by those whom honest Spiritualists have confided in, is no more to be denied. But this does not affect the genuine, nor Spiritualism as a religion—aye, no more than it affects true Christianity when a preacher or a Sunday-school teacher goes astray or reaches the penitentiary, as records plentifully show. Were those who seem to take such delight in writing down Spiritualism as active in exposing the frauds of Christian society, of political fakery, of dishonest officials, of coal trusts, etc., they would be of more benefit to humanity than hounding down a whole community of respectable people because one black sheep has been discovered among them. People who live in glass houses should not throw stones.

A CONFIRMATION of the warning given some time ago in these columns appears in a dispatch from Rome, which says the government of the United States is about to officially recognize Satolli, and the Pope is expectantly awaiting this acknowledgment of his power. Satolli comes here as the head of a religious body, representing no civil power, and we ask by what right the President recognizes him, and on what grounds? If the Catholic Church is to be recognized, so should be the Greek, the Mohammedan, and the Hoodoo worshippers. If this report proves true it is one of the most flagrant violations of the Constitution and an insult thrown in the face of every Protestant, free thinker, and Spiritualist. It is a menace to the religious liberty, as a step forward, a tiger step to theocratic despotism.

WHEN the State makes it impossible for men to make a living by legitimate means—whether through class legislation or a too stringent law system—it must be prepared to care for its citizens in some way or another. If not, there will be an increase in crime; for laws often make crime where none existed before. When men, therefore, find themselves balked in earning a livelihood honestly, they will resort to criminal means in their desperation to obtain food. For such crimes the State is morally responsible.

The National Spiritual and Liberal Association of DeLeon Springs, Fla.

Among the busy people we met at Lily Dale was Dr. Rowley, of Cleveland. He is very enthusiastic in regard to the success of the Florida camp to be held the coming Winter. He informs us that the interest in it throughout the United States is most remarkable, and leading Spiritualists in every State have interested themselves in the movement. The very fact that such men as A. Gaston, President Lily Dale Camp; Dr. E. A. Smith, President Queen City Park, Va.; Chas. Thomas, Vice President Lake Brady, O. Camp; Dr. E. C. Hyde, H. D. Barrett, Chairman Lily Dale; W. S. Rowley, M. D., President, No. 9 Glen Park Place, Cleveland, Ohio; A. Gaston, Vice-President, Meadville, Pa.; E. C. Hyde, M. D., Treasurer, Lily Dale, N. Y.; H. D. Barrett, Secretary, Lily Dale, N. Y.; E. A. Smith, M. D., Brandon, Vermont; Charles Thomas, Eleven Miles Avenue, Cleveland, O.; C. O. Smith, Ashtabula, Ohio; G. W. Webster, Lake Helen, Florida; G. H. Welsh, DeLeon Springs, Florida, insure its success. A committee of one from each State in the Union has been appointed, consisting of the most prominent Spiritualists in the United States, all of whom have accepted the trust, and will do all they can for the benefit of the camp. We can see a great future for the Florida camp, and wish its promoters God speed.

A DAILY of last Monday morning says: "Several members of the Ohio Liberal Society have called upon Legislator McRoberts to introduce an ordinance to prohibit seances by fake mediums, and the gentleman said he would grant their request." Nothing would please Spiritualists better than to have the law discriminate against fake mediums, thus giving the genuine mediums protection against slander and raids. But who is to decide? Will a commission be appointed by the city or State to test the mediums; and what will be considered a test? are questions that will naturally accompany such an ordinance. To prohibit seances altogether is unconstitutional, for it interferes with the religious rights of United States' citizens. A seance to the Spiritualists is what mass is to the Catholic, or communion to the Protestant; and to prohibit one, the other can also be prohibited as soon as others get into office. One will give an incentive to the other, and make it equally as valid or lawful.

CONCERNING the silver question an exchange says that this is one of the times in which America needs a referendum. In Switzerland there would be no trouble about such a question as that of the repeal of the Sherman law. Whatever the legislative body might do there would be thirty thousand voters to sign a petition for the submission of the matter to the people. It would be put to a vote and the people would decide it. Then everybody would be satisfied. There would be no chance to say that a conspiracy of bankers had induced legislators to betray their trust. If the people burned their own fingers they would be the sufferers. They would correct the mistake next time, and no lasting harm would be done.

OUR friends who are interested in the organization movement, should remember well the difficulties attending such an undertaking, and bear well in mind that the success following will depend upon the seed planted at the convention. If this is sound and practical it may take root and prosper; if not the plant growing out of it will wither as soon as the sunlight strikes it, or as it comes under public criticism. All honor to the brave little band in Washington, D. C., for its venture and unselfish labor, and we trust they will be vigorously supported in the delicate operation of forming an organization suitable to at least a fair working portion of Spiritualists.

IF MEDICAL practitioners have a legal right to monopolize the healing art, college professors have a like legal right to prevent private teachers from earning a living by what knowledge they have, and first class musicians a right to prohibit second-class players from giving instructions without a diploma. This sort of class-legislation may be carried into every trade and profession, if one is allowed to obtain a foothold. Human beings should not imitate wolves.

LEGISLATING against mediumship is unconstitutional, for it discriminates against one religion in favor of another. Why not legislate against priesthood? Every legislator and alderman knows that the world was not created in six days; nor that the whale swallowed Jonah; nor that the Israelites crossed the Red Sea as stated in the Bible, yet they permit the Church mediums to preach these untruths every day in the year. Spiritualism is true and can be so proved, but most of the Church teachings are untrue, and can not be proved to the contrary.

THE law-maker who casts his vote in favor of a statute or ordinance that makes it difficult for the poor to live, will be held responsible for all the crimes that result out of such a condition, and suffer accordingly in the future life. This is one of the teachings of the spirits; and they only deal in practical truths—not vagaries built on faith doctrines. As we sow we shall reap.

PRESIDENT CLEVELAND wants the Sherman purchasing act of 1890 repealed because there is too much money in the country. Secretary Carlisle wants to issue \$50,000,000 worth of bonds because there is not money enough in the country. The consistency of politicians, like the findings of a petit jury, is something a fellow can not understand, you know.

WE ARE asked by many why we submit to certain malicious attacks on our paper and not resent them as given. We would simply say in reply that we do not belong to the mob element of Spiritualism who delight in such proceedings. All respectable Spiritualists take our stand, and will in time subscribe for the LIGHT OF TRUTH.

Mr. Geo. P. Colby Appreciated by a Lake Brady Audience.

Mrs. F. O. Hyzer and Mr. Geo. P. Colby of Lake Helen, Fla., spoke to a large audience on Sunday, August 27, at Lake Brady Camp. The former is too well known here to need comment, but it was Mr. Colby's first appearance at Lake Brady, or even in Northern Ohio, all were agreeably surprised. This southern gentleman is a very clear and fluent speaker, and made a marked impression on the interested audience, taking for his text the title of the song so beautifully rendered at the opening of the meeting by Mrs. Anna Orvis of Chicago: "When the mists have cleared away." The theme proved a very interesting one, the speaker forcibly contrasted the old and the new theology. Showing how the mists were being dispersed by the dawn of Modern Spiritualism. At the close of the very fine discourse a motion was made embodying a welcome to Mr. Colby on this his first visit to Northern Ohio and special thanks tendered him for the broad, bright and beautiful address. Mr. Frank T. Ripley, followed with tests, all being recognized. The usual well rendered promenade concert in front of the Hotel, by Humphrey's Symphony Orchestra of Akron, took place after the meeting. The entire day proved another big success for Lake Brady Camp.

Chicago, Ill.—Edgar W. Emerson, the well known lecturer, seer, and platform test medium, will hold public test seances under the auspices of the Chicago Harmonical Society at 3 and 7 15 p. m. sharp, on the Sundays of September 21st and October 1st. One meeting will be held on the west side, and one on the north side each Sunday. Location of hall will be given later.—A. Weldon, Chairman.

National Delegate Convention of Spiritualists.

At Chicago, Ill., September 27, 28, 29.

All societies throughout the United States are invited to select delegates to the convention as above stated, for the purpose of forming a permanent national association with annual conventions for the consideration of the best interests of Spiritualists and the formation of an executive committee. All subjects of vital interest to Spiritualists will be practically considered and a means adopted for a more rapid progress, as well as to prevent imposition by legislation.

A large number of delegates have already been selected and notice is being daily received of representatives being appointed to this convention which promises to be the most important in the history of Spiritualism.

Every society should be present by delegate authority to participate in the important deliberations and decisions which will naturally arise.

All officers of societies who have not received the call from the corresponding secretary, should write to him at once.

MILAN C. EDSON,
THEO. J. MAVER,
O. W. HUMPHREY,
HENRY STEINBERG,
ROBERT A. DIMMICK,
Committee.

ROBERT A. DIMMICK, Corr. Sec'y.

HENRY STEINBERG, Treas.

Washington, D. C.

The convention will be called to order at 12 noon at the hall No. 77 Thirty first street, and proceed in the regular order of business.

An Idea from Ohio on Finances.

Recognizing that compromise is a factor in the making of laws, permit me to throw a flash-light on the obstacles that must be met in a spirit of compromise before a radical change can be had in the American system.

First, as to National Banks, so many members of both houses are directly connected with them, and the great body of the people admiring some portions of the national bank laws, makes it certain that they will remain as an integral part in some form. Gold and silver are so strongly entrenched that there is no disputing the fact that both metals are the controlling factors. Paper currency for daily use is conceded to be the favorite. In addition among the artisans, wage-workers, farmers, populists is a growing sentiment in favor of the exclusive use of paper money, limited to a certain sum per capita. Their increased representation in both houses makes paper currency also a factor.

Again, the talk of removing the tax on banks growing out of the desire to permit the States to enjoy the contributions that banks should pay, wherever located, toward supporting the general burden of taxation, is another factor.

England having been the moving force in establishing the prevailing ideas on money throughout the world, there is by reason of the American prejudice to things English, a growing desire to be American in our treatment of money questions. Just how to create a system that shall be purely American, and at the same time regarded by political economists as sound, is the great desideratum.

Plan: First, Congress direct the Treasurer of the United States within one year, and every two years thereafter, to obtain by gathering data knowledge of the actual amount of money (of all kinds) in this country; the difference between the total amount so found and what would be the amount if there were (say, \$25 per capita) shall be taken as the amount of the total issue of national bank notes to be hereafter issued, as follows; to-wit; in the order of time of application to the United States Treasurer. Hereafter national banks in lieu of United States bonds to deposit, first, bonds issued by the State where said bank is located, if upon satisfying the United States Treasurer that such bonds can not be obtained, then by depositing municipal bonds of any municipality within said State provided that the municipal bonds so deposited in their entire issue do not exceed 10 per cent. of the value of the tax duplicate of such municipality issuing said bonds. Upon satisfying the United States Treasurer that no such bonds can be obtained within the State where said bank is located, then said bank may deposit State and municipal bonds of other States. Said national banks to pay annually into the Treasury of the United States a tax of 1 per cent. of their bank note issue, and where national banks are organized, as we think they should be, without necessarily coming banks of issue, they shall pay an annual tax equal to 10 of 1 per cent. of their deposits, it being understood that 90 per cent. of the entire tax so collected from any one State annually, may upon demand of said State be turned over to said State. All banks so organized shall keep a reserve equal to—per cent. of their deposits; said reserve must be in gold. Whenever upon gathering the data as to the amount of money in the country by the United States Treasurer each succeeding two years, the United States Treasurer finds that the total amount of all money of all kinds, including national bank notes in the country in the aggregate amount to, say, \$25 per capita, then the national banks organized after that shall deposit with the Treasurer of the United States instead of State and municipal bonds coin, equal parts of gold and silver, and annually thereafter such bank so depositing coin shall receive annually an amount equal to two per cent. on the coin so deposited with the United States Treasury. In consideration of such annual interest, it is understood that the United States Treasurer shall have the right to pass said coins so deposited to his daily cash account, and to use the same in the daily transactions of his business as though said sum had been paid into the Treasury as money due the United States; it being further understood that said coins so deposited by said national bank may be returned to them in the discretion of the United States Treasury any time within one year after the surrender of the charter of said national bank so organized by depositing coin, interest being paid by the treasury up to the time of such return.

If after gathering the data as to the amount of money in the United States at the end of the first two years after the passage of this act, it is found that the total amount is not equal to, say, \$25 per capita, then the treasurer may proceed to the free coinage of silver at the ratio of sixteen to one, and continue the free coinage of silver until the silver dollars in this country shall equal in amount the total amount of gold so found to be in the country. The further coinage of silver beyond such amount shall not proceed until Congress pass a law fixing the ratio of silver and gold for such further and additional free coinage.

Testimonial.

This statement, herein made, certifies that I have been using, for the past six months, the medical remedies and practicing the system of Alimentation, devised by B. F. Poole, of Clinton, Iowa, through his control, Yama, a physician, of ancient Atlantis. Prior to the time of my recovery, by the treatment of Brother Poole, I had a running sore on my leg. In 1876 a horse fell with me and I was badly ruptured. Twice I came near dying from strangulated Hernia, and had worn a truss for the past twelve years, with a severe case of Diabetes, from which I have apparently entirely recovered. I had considered my maladies incurable, and abandoned all medical treatment until I was induced to try that of Brother Poole. My hearing and my eyesight are improving. I am now seventy-five years old. If Brother Poole's new system of treatment has not effected the above result what has? This statement is made unsolicited, and the discharge an obligation I feel that I owe to Brother Poole and suffering humanity.

W. L. BOOTH.
President of the Spiritual and Liberal Association of the State of TEXAS.

VOICE OF THE PEOPLE.

Written for the LIGHT OF TRUTH.

A SOLUTION NEEDED.

JAS. P. H. GRAW.

The picture of a country, wealthy beyond comparison, and never more so than at this moment, struggling with a question of currency is not inspiring to the least. Here we are using all available human ingenuity to stimulate the productivity of the richest portion of the globe, and although we have succeeded in a manner, incredible to those who lived but a short time ago, we are now at a halt, simply for lack of a method of making our exchanges. Is there on one hand a limit to our products of the necessities, comforts, or luxuries of life? Is there on the other a limit for human desires? I say emphatically no. 'Tis well 'tis so. Then what is the matter? Over-production? No, never. There may be such a thing in particulars, but there never has been in general and never will be while men are able and willing to work, and still live in boards nailed together called houses, huddled together in dirty lanes called streets, eating food not best adapted to the nourishment of the highest type of manhood. No sir, not while there is poverty, ignorance, and filth is there over production.

For the able-bodied, intelligent man who can and will work is there anything too good? Why should he not have as good quarters, as good clothing, as good food, and as good opportunities as any? He makes these things.

Our material and spiritual progress go hand in hand; let either outstrip the other and the balance is overthrown, and that is just the point we have arrived at. Go to the White City and regard the index, the register of our achievements in matter, then turn to the present condition of things and behold our lack of development in the mental spheres. We do not even seem to know what money is, we are ignorant of its functions, we have in our density made a god of it, instead of a servant, and cunning men have made our errors their opportunity. We fear money instead of God (good). We are afraid it will become too sacred, or too profane.

Can we not learn from others, must we always suffer so before we imbibe the truth? Let us see, let us compare: Asia, naturally rich, populous, industrious, little money, poverty.

Europe, naturally rich, populous, industrious, more money, less poverty.

America, naturally rich, not so populous, not so industrious, most money, least poverty.

If the above is correct it is evident that the volume of money must keep pace with the volume of our products, that both must possess an equal degree of expansiveness to insure our constant and steady progress. While we might possibly have too much money, the danger of having too little greatly preponderates. While a great deal of money would make all things comparatively high-priced, it would stimulate the exchange of the products of brain, muscle, and soil tremendously. At the same time dear money means cheap labor, and exchanges made with the greatest difficulty. We are now having a choice example of the latter.

Friends, let us think. Thoughts are things, and every thought that issues from the human brain finds lodgment somewhere, wherever it may be, in the phonographic attachment of some other soul. If you do not think so it is only because you do not know so. Then think, and think for yourselves and send forth your best.

Spiritualism, friends, does not come to us as a mere display of phenomena, nor does it begin and end with "tests." Of all things it is the most practical, and if we fail to utilize it for substantial benefits we lose its very essence. Let us then consult our friends on the other side for poor humanity's sake and I promise you the result will surprise you, if you think the present agitation begins and ends on this plane of experience.

THE RATIO.

The ratio of 16 to one means that the weight of a silver dollar is 16 times the weight of a gold dollar or that measured by weight gold coin is legal tender for 16 times as much as silver coin. It is the proportion fixed by law, not as the commodity or market price of gold and silver, but the relative weight when the government coins or makes them into that thing called money. It is the same as when the law says three feet equal one yard. Under the law of 1792 the amount of silver in a dollar was fixed at 371 1/4 grains, Troy weight, and this weight has never been changed. But pure silver is too soft for the best service, and 44 1/4 grains of copper called alloy was added to the silver making the dollar weigh 416 grains. This was changed by reducing the amount of copper so that the silver dollar now weighs 412 1/2 grains Troy. The gold dollar has been twice changed in the amount of pure gold contained. It now has 23 22 grains of gold and 2 58 of alloy composed of silver and copper, making the weight of the gold dollar 25 8 grains. The present exact legal ratio is 25 8:412 1/2:1:15 98. That is one grain of gold coin is worth 15 98 grains of silver coin dollars.

The ratio is not likely to be materially changed. A great many things have combined to make it this proportion. Experience proves that it costs about this way to get them. The world over it costs about 16 times as much to get a pound of gold as it does to get a pound of silver. Then size and weight as elements of convenience must be considered. Nine men out of ten will say that a silver dollar is now about the right size. To make it materially larger would be very inconvenient. For a similar reason gold under ten dollars is not popular. Gold dollars are not coined because they are not wanted. They are not handy. It is risky to carry them in the pocket. The "statesman" who undertakes to make the ratio 20 to 1 or 30 to 1 will not be popular.

Then such a change is not practical. There are about 500,000,000 pieces of 16 to 1 silver dollars now coined. If the ratio is changed to 20 to 1 what will be done with this dollar? It can not be melted down without calling in the silver certificates. If called in what will the \$350,000,000 of silver dollar certificates be redeemed in? If in gold, will it be at par, and where will the gold come from? Or if not called in will the 412 1/2 grain dollars pass for seventy-five cents?

The effect of a change of ratio to say 20 to 1 would be not only to blot out 25 per cent. of the paying power of our silver, but to blot out the paying power of silver the world over another thousand of millions of dollars. All men in debt would have 25 per cent. added to the load they are now carrying. All debts in the United States have been contracted with the law reading that sixteen ounces of silver coin is as good as one ounce of gold coin in legal tender payment. This ratio at this time is as "sacred" as the public faith. The question of the ratio is far wider and deeper and more vital than the question of coinage. To repeal the Sherman law is to let Shylock "squeeze" the people a little harder until they can elect another Congress, but to consent to a change of ratio is to sweep the debtor from the face of the earth.—Nonconformist.

Perpetual motion is about as difficult to demonstrate as the art of prolonging physical life indefinitely. Probably, like the latter, it is a spiritual problem, only demonstrable and consequently solvable in spirit.

Written for the LIGHT OF TRUTH.

PREFATORY.

ELLA LUCY MERRIAM.

Through whatever line of instructive communication to my fellows I have chosen, I have always endeavored to preserve a practical, reasonable course. I have endeavored to steer clear of speculation, high-drawn theory, etc., and to adhere to that which seemed to appeal to better judgment, instead of the popular conjectures and assertions of the majority. To come out of the beaten path to take any original stand against the multitudes, necessarily causes much comment, and some sharp and often unjust criticism. But if the student be sincere, he or she should not swerve, although taking good care that this unusual attitude is not one of mere antagonism, but a new presentation of truth as revealed to them.

Such positions should receive the calm, unbiased attention of those interested in results, even though they are afterwards unable to accept it. Every honest conviction, carefully and kindly presented to the public will at least enkindle thought if not conviction, and *thought* is what the world needs to-day.

Blind faith, stupid credulity, and hereditary delusions, are fast dissolving under the melting beams of the sun of spiritual enlightenment. If we do not think we can not grow. One step of advancement in physical science has cost its discoverer untold hours and perhaps years of study and close application, but with regret I behold the investigator in psychical science accepting almost every wild and weird assertion of teachers and mediums without a second thought. Content to believe and practice the most unreasonable and impossible theories and not only abide by them, but also see every opportunity to spread the pernicious doctrines broadcast. And this in the spirit of real innocence and well-meant service. We have so long beheld the sad effects of creed and dogma; of infatuated priest and their innocent dupes. We laugh at their credulity and ridicule their stupidity, and yet, dear friends, to day the spiritualistic fraternity is almost, if not quite, as wide of the mark as they. Quite as credulous, quite as fanatical, and quite as indolent mentally.

Try and accept this as I have uttered it, not personally but generally in its purport. I shall, if health permits, and the editor of this grand paper sanctions, treat briefly in the future upon some essential topics that I believe are largely misunderstood and misrepresented to the public—injuring their disciples and proving stumbling blocks in the way of many thinkers who look longingly upon our comforting, cheering philosophy.

I trust you may consider them carefully and their author as a personal friend.

FLAVIUS JOSEPHUS.

The Jewish historian writes the following message in "Antiquities Unveiled":

"Centuries have rolled away since I passed from my earthly labors. There are things in the spirit life that are too deep for mortal comprehension. Away in the higher realms of spirit life, there are prepared for you such stores of spiritual manna as you can not conceive of, which will be poured down upon you as soon as you open up the conditions that will render this possible. The obstructions to this event is not so much in spirit life as among mortals. On account of the density of your organism as compared with the spirit organism, you have the atmosphere around so psychologized that it is wonderful that a refined spirit can come to you at all. To do so, for such as spirit is like a strong swimmer, almost exhausted by buffeting a swift current. For a sensitive and refined spirit to force itself back to earth, and manifest through a medium, is in every way more exhausting. * * * I lived at the time of the final overthrow of the Jewish nation, which was foretold by our seers, clairvoyants, and trance mediums. I am here to testify in relation to the correctness of the doctrine of salvation through a saviour. It has been claimed by historians and writers, that I was an Ebionite Christian. I deny this. I was a Jew of the sect of Pharisees, and at no time leaned toward the Sadducees or to the doctrines of the Essenes. I lived to see my nation dispersed and scattered. At the time when I wrote my histories, there was no such man as Jesus of Nazareth—a doer of wonderful works; and any person can see that the passage in which it is said I referred to such a man, was fraudulently interpolated by some Christian copier of my history. * * * There were no Christians at the time of my retirement from public life, in the year 100—in the reign of Trajan. Christianity was the subsequent outgrowth of all the mystical religious systems previously existing. If any person will attentively examine the four gospels, it will be found that all kinds of Pagan worship are there expressed to the understanding of those who were initiated into a knowledge of their true meaning, and the final secret of the whole affair is to be found in the blue vault of heaven, being none other than a modified Sabianism, the worship of the sun, moon, planets, and stars. The Jews were in many respects the same, and their idolatry consisted in symbolizing the signs of the Zodiac. So general was this kind of star worship at the outset of the so-called Christian movement, that the founders of that religious system at first but slightly deviated from the older religious teachings, but as that system struck deeper, they sought to disguise by chicanery and interpolation of new expressions in the writings of the older authors, the nature of their religion, in order that the masses should never know that important fact. There is no priest nor clergyman living to-day who can deny what I have here set forth, if they tell the truth. The only alternative for those who still persist in this work of concealment is whether they will confess this truth before mortals, or whether they will be forced to confess it before the immortal spirits. It is only a question of time. To these so-called spiritual leaders, I will say, you will have to return to the only religion ever given to man, and that is direct communication with the spirit world—uncontaminated with pride or selfishness. Such is the Christ or Messiah that is to save man."

For sale at this office.

LITERARY REVIEW.

TEN TEST CIRCLES, OR THE LAW OF CONDITIONS, by James L. Dow, Duluth, Minn. Pp. 173; large type; muslin binding.

This work is the result of ten circles held under various conditions for the purpose of studying their effect upon spirit manifestations, and the moral effect of the same upon those composing the circle. The various themes are upon the necessity of understanding conditions, being the effect of the observations made at sittings. It is a good guide for home circles, and will be found a valuable assistant to those who are investigating scientifically. It should be in the hands of all sitting for development.

A. P. A.

The Alabama Press Association on its visit to the World's Fair simply had the initials A. P. A. printed on its badges. The members wondered why they were the subject of so much attention, while members of other press associations wondered why the Alabamians got it all. It soon leaked out that Chicago is stocked with members of the American Protective Association who mistook these Southerners for A. P. A.'s.

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The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. *Stamps will positively not be taken in payment.* Send all orders and make all remittances payable to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabin." It should be read by every man, woman, and child who love their country, their religion and their God. Price, 10 cents. For sale, wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Berlin Heights, O.

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NOTES FROM ALL POINTS.

NOTES FROM ALL POINTS.

Kingsville, O.—Mrs. Jennie B. Hagan Jackson was guest on Wednesday and Thursday at our home. Mrs. Jackson is a girlhood friend of ours, and we have not met for a number of years, but we see she still retains the pure life and nobility of character and greatly improved in spiritual knowledge. Let everyone give her the true help we see so much merits, and Spiritualism will become more thoroughly known, and the world will be made better. Mrs. Jackson's pictures of the different camps, meetings and other spiritual scenery are splendid, the work is of the very highest order, as Mr. Jackson has a process of finishing pictures, which makes them the best in the world. Every reader of the LIGHT OF TRUTH should purchase the full set, as they are very cheap, and give a view of each spiritualistic camp in the United States.—T. J. Jones.

East Claridon, O.—The O. U. S. Society convened a residence of F. H. Morse, after an adjournment of six weeks instead of four, as reported, so as to give all a chance to attend. There were twenty-five present, including those in the camp meetings, some going to Lake Brady, others to Mantua, and all reporting a good time. Our meeting called to order by S. Gould, president; a song by the choir after which we had our hymn lesson, as usual, with a number of select readings. The afternoon meeting opened with a song by Mrs. Lizzie Morse and Miss Maud Morse, which a number of texts were given through the medium of Mrs. Cora Robinson. Mrs. Ohl then gave a short address and described our spirit friends, giving us proof that still live, and are ready to give us words of comfort and cheer whenever opportunity affords. The society meets every third week, and Mrs. Henry Morse, at East Claridon, will welcome.—Mrs. J. E. Reed.

Parties desiring a quiet and home like place with Sunbathists during the World's Fair will find it at the L. House, 180 Thirty-first street, Chicago.

GOOD NEWS FOR ASTHMATICS

We observe that the Kola plant, found on the Congo River, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound by addressing a postal card to the Kola Importing Co., Broadway, New York, who are sending out large trials free by mail to sufferers.

Mr. C. J. Barnes will act as our agent at Lake Brady Camp.

Rowley's Occult Telegram

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